



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By ³⁵⁴⁶ the wrestlers-she ^{ym3547} comprehensively ³⁵⁴⁸ .	وَالنَّزَعَتِ غَرَقًا ۝
2. By ³⁵⁴⁹ the actives-she ^{ym3550} <i>nashttan</i> ³⁵⁵¹ (definitive activeness).	وَالنَّشْطَتِ نَشْطًا ۝
3. By ³⁵⁵² the swimmers-she ^{y3553} <i>sabhan</i> ³⁵⁵⁴ (definitive swimming).	وَالسَّيِّحَتِ سَبْحًا ۝
4. So the foregoers-she ^{ym3555} <i>sabqan</i> ³⁵⁵⁶ (definitive foregoing).	فَالسَّيِّقَتِ سَبْقًا ۝
5. So the disposers-she ^{y3557} a matter.	فَالْمُدَبِّرَاتِ أَمْرًا ۝
6. Day twitches/tremors the <i>Ra'jefato</i> (Twitcher-she ^y / - Tremor-she ^y).	يَوْمَ تَزْجَفُ الرَّاجِفَةُ ۝
7. Follows it ^w the <i>Ra'defato</i> ^w (Successor/ Subsequent) ^w .	تَتَّبِعُهَا الرَّاْدِفَةُ ۝
8. Hearts then-day (are) flutterers ^w .	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
9. Its ^w <i>absa'ro</i> (insights/ discernments) (are) <i>keha'shey'atan</i> ^{w3558} (submittingly subdued) ^w .	أَبْصَرُهَا خَشِيعَةٌ ۝
10. Say they ^z : are verily we surely <i>mardodona</i> (forthwith-returnees) in the <i>Ha'fera'te</i> ^w (the earth that holds all entombed) ^w .	يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَاْفِرَةِ ۝
11. Are if we were bones decadently-porous ^w .	أَءِذَا كُنَّا عِظْمًا خِرَةً ۝
12. Said they ^z : <i>telka</i> ^w (she-that-afar-it ^w / it ^w) (is) then a recurrence ^w loser ^w .	قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝
13. So verily only[<i>she</i>](<i>is</i>) a <i>Zajrabton</i> ^w (screech ^w / deterrent ^w) once ^w .	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝
14. Then <i>edha</i> (suddenly/ whereas) they (are) by the <i>Sa'hera'te</i> ^w (the world which holds the sleepless/ the wakeful ones) ^w .	فَإِذَا هُمْ بِالسَّاهِرَةِ ۝
15. Has come (to) you ^g <i>Mosa's</i> (Moses') discourse.	هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝

³⁵⁴⁶ In Arabic the letter “و” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of the “النازعات,” so we start with the word “by” and not “و” as “و” will not suffice the meaning!

³⁵⁴⁷ The word “النازعات” are the angels that take away the souls of people, hence the “wrestlers!”

³⁵⁴⁸ The word “غرقًا” i.e. “استغراقًا” meaning “استيفاء الشيء إلى مده” so comprehensively is chosen! See القرطبي!

³⁵⁴⁹ See footnote 6219 above regarding “و” versus “by!”

³⁵⁵⁰ That is the angels!

³⁵⁵¹ The word “نشطًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

³⁵⁵² See footnote 6219 above regarding “و” versus “by!”

³⁵⁵³ That is the angels!

³⁵⁵⁴ The word “سبحًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

³⁵⁵⁵ That is the angels! The word “angels,” is a broken plural in Arabic, so its reference must be feminized; hence, she-prefix to the word foregoers!

³⁵⁵⁶ The word “سبقًا” is “مفعول مطلق” = “مصدر” i.e. infinitive noun! So, to denote that “definitive” is prefixed!

³⁵⁵⁷ That is the angels!

³⁵⁵⁸ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خشوع” denotes submission or subduing of sight and sound as well! So “خشعا” are those who submittingly subdued their body, sight and sound! Also some time “الخاشعون” = they who bow in the Prayer! See البصائر and اللسان! Since this *Ayah* speaks about their sights being “خشعا” that means their sights are submittingly subdued!

16. <i>Edb</i> (<i>whereas</i>) called him his Lord by the vale, the holy <i>Ttowa</i> .	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾
17. Let-go [<i>you</i> ^s] to Pharaoh; verily he tyrannized.	أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. So let-say [<i>you</i> ^s]: is (<i>it</i>) for you ^s to that <i>tazakka</i> ³⁵⁵⁹ ([<i>he</i>] iteratively purified/ exculpated and befitted/ suited him self).	فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾
19. And [<i>I</i>] aright-guide you ^s to your ^t Lord so <i>takhsha</i> ([<i>you</i> ^s] reverentially-fear) [<i>Him</i>].	وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾
20. So [<i>he</i>] showed him the <i>Aya'ta</i> ^w the she-biggest ³⁵⁶⁰ .	فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾
21. Then denied [<i>he</i>] and [<i>he</i>] disobeyed.	فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Afterwards <i>adbara</i> ([<i>he</i>] backed-away) treading ³⁵⁶¹ .	ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾
23. Then [<i>he</i>] thronged; then [<i>he</i>] called.	فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾
24. Then said [<i>he</i>]: I am your ⁿ lord the highest.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So took him Allah <i>nakala</i> (<i>punishing-determent</i>) (<i>of</i>) the Hereafter ^{w3562} and the she-First.	فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾
26. Verily in <i>tha'leka</i> (<i>be-that-afar-it/ that</i>) surely (<i>is</i>) <i>ebratan</i> ^w (<i>instructive-example</i>) ^w for whoever <i>yakhsha</i> ([<i>he</i>] reverently-fears).	إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ﴿٢٦﴾
27. Are you ^t harder a creation or the Heaven ^w [<i>He</i>] constructed it ^w .	ءَأَنْتُمْ أَشَدُّ خَلْقًا مِّنَ السَّمَاءِ بَنَاهَا ﴿٢٧﴾
28. Elevated [<i>He</i>] its ^w thickness then <i>sawwa</i> ([<i>He</i>] erected/ evened/ set) it ^w .	رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾
29. And obfuscated its ^w night [<i>He</i>] and <i>akbraja</i> ([<i>He</i>] emerged/ produced) its ^w forenoon.	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And the Earth ^w after <i>tha'leka</i> (<i>be-that-afar-it/ that</i>) [<i>He</i>] planated it ^w .	وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾
31. And <i>akbraja</i> ([<i>He</i>] emerged/ produced) from it ^w its ^w water ^x and its ^w pasture ^x .	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
32. And the mountains ^x [<i>He</i>] anchored it ^w .	وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾
33. A <i>mata'an</i> ³⁵⁶³ (<i>resource for a transitory worldly delight</i>) for you ^b and for your ⁿ <i>an'aa'me</i> ^w (<i>camels/ sheep/ goats/ cows</i>) ^w .	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. Then <i>edha</i> (<i>suddenly/ whereas</i>) came ^w the <i>Tamma'to</i> ^w (<i>great calamity</i>) ^w the she-biggest ³⁵⁶⁴ .	فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ﴿٣٤﴾
35. Day reminisces the mankind what [<i>he</i>] endeavored ³⁵⁶⁵ .	يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٥﴾

³⁵⁵⁹ The word “تَزَكَّى” that's, and Allah is knower, [*he*] had exculpated, befitted/ suited himself! See التفاسير and اللسان!

³⁵⁶⁰ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

³⁵⁶¹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللام” See البصائر, and اللسان!

³⁵⁶² The word “الأخرة” could also mean “the other” vis-à-vis “the first” in this *Ayah*, which means Pharaoh's word when he said: “I knew not for you of an *elaben* (a deity) other than me!” (Qur'an 28:38), and “the last” when he said: “I am your lord the most high,” (S 78: 24); and between the two statements about forty years! See القرطبي!

³⁵⁶³ The word “متاع” = “mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See the lexicon attached to this Translation for elaboration!

³⁵⁶⁴ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

³⁵⁶⁵ See footnote 6234 above regarding “سعى”!

36. And (<i>had been</i>) readied/ (<i>made</i>)-apparent the <i>Jaheemo</i> (<i>intensely-blazing Fire</i> ^w) for whoever [<i>he</i>] sees.	وَبَرَزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾
37. Then as-to whoever [<i>he</i>] tyrannized.	فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾
38. And [<i>he</i>] preferred the life ^w (<i>of</i>) the world ^w .	وَأَثَرُ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾
39. So verily the <i>Jaheemo</i> (<i>intensely-blazing Fire</i>) ^w [<i>she</i>] (<i>is</i>) the abode/lodging.	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾
40. And as-to whoever [<i>he</i>] feared/knew ³⁵⁶⁶ <i>Maqama</i> ³⁵⁶⁷ (<i>Status/ Standing/ Majesty/ Presence</i>) of his Lord and [<i>he</i>] forbade the self ^w a'n (<i>off</i>) the <i>hawa</i> (<i>tendentious liking</i>).	وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾
41. Then verily the Paradise ^w [<i>she</i>] (<i>is</i>) the abode/lodging.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾
42. They ^z ask you ^s a'n (<i>regarding</i>) 'The Hour ^w <i>ayyana</i> ³⁵⁶⁸ (<i>when-/ which momentous period</i>) (<i>is</i>) its ^w anchorage ^w ³⁵⁶⁹ .	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنَهَا ﴿٤٢﴾
43. In what you ^s (<i>are</i>) of the <i>kera</i> (<i>mention of/ remembrance of</i>) it ^v .	فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا ﴿٤٣﴾
44. To your ^t Lord (<i>is</i>) its ^w terminus.	إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾
45. Verily only you ^s (<i>are</i>) a warner (<i>to</i>) whomever <i>yakhsha</i> ([<i>he</i>] <i>reverentially-fears</i>) it ^w .	إِنَّمَا أَنْتَ مُنذِرٌ مِّن تَخْشِنَهَا ﴿٤٥﴾
46. As if day they ^z see it ^w not waited they ^z except an <i>ashbeyyatan</i> (<i>early-evening</i> ^w) or its ^w forenoon.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَةً أَوْ ضُحًى ﴿٤٦﴾

³⁵⁶⁶ The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See *اللسان*!

³⁵⁶⁷ The word “مقامي” has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before Me!

³⁵⁶⁸ The word “ayyana” = “أَيَّانَ” really is “أي أوان أو أي حين” but with *reverence and magnanimity* for whatever “أَيَّانَ” was used for! See *معجم النحو* is *which period, a specific and important (momentous) occurrence happen*!

³⁵⁶⁹ That is time of its occurrence!